

# THE NEW MAN.

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## Many Thanks!

The New Man has received a royal welcome on the occasion of its re-appearance. Words of encouragement and approval have reached us from all points of the compass, and we sincerely thank our readers for their kind and generous expressions of appreciation. Not that we need encouragement and praise as an inducement to persevere in our beloved work of teaching the Gospel of Liberation and Freedom from Moral Weaknesses, Poverty and Disease, but the many cheering voices are so many evidences of the fact, that The New Man has won for itself a place in the hearts and homes of thousands of thinking people, *because it brought something WHICH THEY NEEDED.* The satisfaction for us lays in the thought that we have done, and still are doing, something good and useful.

As in the past, so shall it be our aim and aspiration in the future, *to be useful and helpful* to as many of our brothers and sisters as we can reach. To this end the editor has decided to give to the Public his ENTIRE System of Self-Culture and Self-Development through the columns of The New Man. This system was formerly taught to private pupils only, either in classes at The College of Fine Forces, or through the medium of special Mail Courses.

The conviction has forced itself upon us that the day of high-priced Instruction and Secrecy ought to be past, and that knowledge and Information of such value ought

to be brought within reach of all who need it. As long as any one was debarred from access to it on account of too high a price, we fell short in being true teachers.

Then again, by attempting to maintain high prices for our instructions, we practically placed ourselves in competition with many loud-mouthed and conscienceless fakirs whose advertisements infest our magazines and newspapers to-day, and who claim to teach all sorts of very wonderful secrets of which they know nothing.

We inaugurated a change January 1st of this year when we began advertizing our mail courses at prices which they would command if put in magazine or bookform, and now we intend to publish them all in *The New Man* with additions and improvements.

Those who are interested in Self-Development, the various new methods of Healing, Psychology, Metaphysics, Occultism, etc., are assured that they will find no more true and reliable information in any advertized "mail course," than they will find in the past and future issues of *The New Man*. But one subject they will look for in vain, and that is Hypnotism. We shall teach it no more, and some time we shall give our good reasons for it. This will, however, not hinder us from teaching the beneficent use of *Suggestion*.

Books and Magazines represent a certain market value regardless of their contents, and we feel justified in charging a moderate price for same. On the same principle that restrains us from charging high prices for instruction, we shall henceforth refrain from setting a price on our Absent treatments. If the patient is benefitted, he, or she, may pay us something if they are willing. If they are not, they will never be reminded of any neglect by us. But we are obliged to charge the small sum of one dollar per month for time, energy, postage, stationary &c. used in correspondence. Our time is worth something, and so is



that of our stenographer, and we are justified in making the above very modest charge for same, but in the matter of accomplishing cures, we are reminded that "He (the Father, the blessed Spirit of Life) doeth the works."

No need therefore to go to high-priced healers. No need to pay fakirs exorbitant prices for mail courses. No matter what great things they promise you, they cannot give you more, nor serve you better, than The New Man and its editor. This does not mean that we claim to know everything, but we do assert that we have a thorough comprehension of the principles underlying all *True and Genuine* Culture and Devepment of the Soul's latent forces, and that we are prepared to teach them openly, sincerely, and honestly.

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## Faith and Charity.

Editor's Letter to the Helpers.

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Faith without works is dead. It availeth nothing. Mere belief, if it does not incite us to action will neither save the race, nor the individual. Mere belief, or intellectual assent to statements is often mistakenly called faith. The real faith is not mere belief, it is Conviction of the truth of what we believe, and conviction of a truth leads to an active and actual demonstration as far as it can be applied in human life. Without this demonstration the highest truths will be of little value to us.

There are hundreds of people who today are in quest of truth. They read and study, and hear every lecturer or teacher who comes along, to be left dissatisfied. Why? Because they have some vague notion that there exists some great secret whereby they may come into the possession of all they desire through magic or witchcraft. If these people would leave off searching for a while, go to work at something useful, and *practice* what they already

know, they would very soon find themselves nearer the goal of their ambitions.

The writer of this frankly confesses that he once belonged to that class of seekers. But the day came when he quit filling and stuffing himself with sublime theories. He began to practice a little of what he already knew, and lo, progress came, and achievement, and satisfaction. There came also the blessed consciousness that while he was advancing himself, he was helping others, and others in turn helped him.

What is Charity? It is Love in action, or expression. Without its expression, love would be of no value. It would be like a soul without a body. No one could see or feel it. We may preach love by the yard, if we do not demonstrate it in our daily lives, it will be of no use to anybody. While we would not discourage any soul in the search for truth, or in trying to get an intellectual conception of the meaning of love, we desire to emphasize the fact that both Faith and Love, thought and feeling must pass from the latent into the active state in order to benefit the individual or the race.

Love in expression means *Helpfulness*. True Altruism is the desire and the effort to help others as much as we can. We need not make life a burden to us in order to help others, but we ought to use at least the opportunities that present themselves to us. There are many, perhaps, every day that we allow to pass by us unused.

The true Helper will make up his mind that henceforth his belief in the brotherhood of man will be a dead faith no longer, and his love for humanity at large will become more active and expressive in deeds of kindness and true helpfulness. Whoever does that is truly blessed, for in him the divine fire of love has been kindled and has come to stay forever. The true God is recognized, for *God is Love*.

Such a man or woman is a member of our league wheth-



er they know it or not. It is not any outward ties that bind us together, but it is *the Spirit* that lives in us and moves us, that is the everlasting link which binds us together closer than family ties. And this link cannot be broken by mortal vicissitudes or changes. It holds us together after the grave has closed over our physical garments, and our spirits live and labor on a higher plane, in the advancement of individual and universal Evolution, i. e. the realization of God's, or Nature's (and Man's) highest Ideals—the Perfect Man, a redeemed and glorified Humanity.



### Among Our Readers.

"I have 'Mastery of Fate' both volumes. Would not take \$100.00 for the ideas imbibed from this work. My husband says it changed his entire life. Every family should own The Mastery of Fate. I have never had the pleasure of having a copy of your Magazine, but if I may judge by The Mastery of Fate, I shall be well pleased by having sent in my dollar." Mrs. D. Appleton City, Mo.

Mr. E. B. Williamson, of Beloit, Kans., received the following inquiry from a gentleman in Fredericton, N. B. "Did you stay cured from the Tobacco habit after Dr. P. Braun cured you (years ago)? How old are you now?" Mr. Williamson replied as follows: "It is with pleasure that I answer yours of the 9th. I am 56 years old and hold a position with the Electric Light Co. here. I have never used Tobacco in any form, nor have had any desire for it, since Dr Braun treated me. Since that time I have improved mentally and physically. I am the holder of 3 Diplomas from as many schools, and I would not want to be set back to where I was for Thousands of Dollars"

Let's all shake hands with Brother Williamson! Ed.

I was almost a child yet when my friends (?) had me married to a man many years my senior. My life has been a very unhappy one (as is mostly the rule in such cases, Ed.). About four years ago I met the only man I ever loved, which made my misery complete.

I felt that I could not live, did not want to live. What I suffered I could not tell anyone. God alone knows.

It is now nearly two years since my sister, knowing of my terrible trial, sent me volumes one and two of *The Mastery of Fate*, and I want to tell you I feel I owe my life (perhaps my power to think) to Dr. Braun, its Author. I have now mastered my fate, (thanks to him.) While that true love still remains, I am its Master." Mrs. M.

Let us also shake hands with this sister who so nobly fought a great temptation, and has postponed the enjoyment of a happiness that seemed within easy grasp, to follow the path of duty and the voice of conscience. Bravo, sister!

I cannot tell you the good you have done me. I have gained most wonderful in every way and just begin to feel like I was waking up out of a long and sound sleep. I never tire reading your mail course or books. I must say that what you teach is true. Still it looks so queer that people don't all know it. I am thankful to you. I am determined now to live a true and honest life, and do all I can to love everyone and go to the top before I stop. I am surprised at the great change that has been wrought within myself. D. S.

I have received the Mail Course in Magnetic Healing, etc., and "The Soul's Powers," and cannot tell you how pleased and delighted I am with them. The teachings contained in them are grand, beautiful and uplifting beyond my power to express. I do not think anyone could read them and not be made better and happier thereby. I. A.

Your Course and Diploma received several days ago, and will say:—That I am more than delighted therewith, as it discounts any other course known, at least to me, and I have three other courses.

I want *The New Man* also as soon as I can afford to take it.

Since I wrote you last I have been practicing the healing some as a practice only, and have brought about at least one wonderful cure. It was Rheumatism of 5 years standing and the M. D.'s could do nothing for her. The woman was 37 years old, a widow and had spent her fortune trying to get cured but to no avail. The last \$900



she possessed was paid for treatment by the best specialist at the Hot Springs in Arkansas but with little or no benefit, and at last she came here expecting to eventually die with this dread disease. She was tortured with periodical pains from "top to toe" and her right arm was partially withered and also her left leg from knee down to foot.

I went to her house and told her that I could help her sure, and I thought I could cure her, and as she had been so unfortunate and had spent her money, I offered her my services free. I commenced giving her general Magnetic treatments with brisk rubbing as hard as she could endure and in 4 days she said I had done her more good than any one else had ever done, and at the end of one month *the Rheumatism had left every portion of her body.* I commenced on the 5th day of December and she is now about well and is doing a part of the housework, has gained from 20 to 25 lb of flesh, and no pains or symptoms of any disease whatever.

I lay nearly all of my success to the knowledge I have received from you, and will never cease to thank you for it.

Prof. J. W. Crosby, Iola, Kans.

#### The National League of Helpers.

"Your new plan, 'The National League of Helpers, seems to me a very good one, as it will bring all the members more in touch with each other. Your plan would enable small out of the way places to get good workers in all the different lines of arts, etc., which are so much needed in the upbuilding of mankind. It is time to stop the craze to concentrate in large cities, where at the best a scant existence awaits the newcomer, leaving the thousands of small places undeveloped where a good living could easily be had.

With the new plan a society could be formed of all the members, working out ideas how to attack the out of the way places with the scheme of upbuilding humanity. A plan like this would make it possible to create new conditions wherever a faithful worker could be located. This is only a suggestion, but I feel sure good results could be obtained if the earnest workers would put their shoulders together to further the cause. I can assure you that I am with you in the good work at any time."

Prof. E. G.

## —†— A Few Receipts. —†—

To beautify the hair and keep it from turning gray:  
Take a few slices of pure castile soap and dissolve by boiling in one pint of soft water. When boiling add one tablespoonful of coal oil, (some people call it kerosene.) Now pour this into your dish of water and wash the head thoroughly. Then rinse in warm soft water. Brush well every night and rub a little vaseline on the scalp once a week.

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To remove blackheads, pimples, etc.:  
Take 1 pint of sweet milk and heat by placing dish in hot water. Have a small dish of fine salt. Take some in the hand, dampen in the hot milk and rub between the palms. Now rub the face, neck and ears well, and then bathe them well in the hot milk. Repeat this every day, never before going out. After a few applications, the skin becomes hardened so that you may rub it and not feel it more than a cloth. It brings the blood to the face and keeps one from looking old. Rub hands and arms as well, and if you have leisure apply to the whole body. It makes the skin smooth and beautiful, very beautiful to health as well as to beauty.

I have found salt and milk warmed together to be the most healing and helpful lotion in case of *Leucorrhœa*. (use syringe.)

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To remove wrinkles:  
Take a desert spoonful or more of sweet cream and rub into the face and neck every night for 5 minutes just before retiring.  
Cocoa butter will do also. Place the thumbs on temple and rub the forehead outward with the fingers to remove wrinkles between the eyes. Rub up toward the hair to remove the long wrinkles on the forehead. Rub and pinch the cheeks outward. Rub and pinch the neck outward also. This will keep the neck from looking old and loose. Do not get discouraged if you do not perceive the results at once.

(The above recipes were sent in by a reader and are here published for what they may be worth to others.)



## "Open Sesame."

By Elizabeth.

**I**n the Fairy lore of many nations we find the idea of a certain Secret Word, acting like a Magic Key, to open the door of some treasure house, or palace of delights, containing wonders and beauties unknown to the ordinary mortal. An idea like this common to many people, will often be found to veil, behind its seeming triviality, some beautiful spiritual principle which, understood and acted upon, works wonders greater than those of Magic on its own plane.

There is a word which opens to the individual, not a fairy palace of material splendors and delights, but that eternal storehouse of spiritual wealth, including even material good because, "what is first is natural, then that which is Spiritual." You may think this a wilder flight of imagination than any fairy tale. You ask perhaps, what is the use of thus mocking men and women hungering for rest, comfort, love, happiness, peace or plenty? But there *is* such a word, and like all great words it has a soul. We must look behind the letter for the Spirit, otherwise it will be no word of Magic for us. It is *Give*. Ah! I think I hear a sigh of disappointment, and a murmur, "is that all?" Does it seem too simple?

Jesus once said: "Give, and it shall be given you, good measure, shaken together, pressed down and running over, shall men give unto your bosom." What a beauteous ring there is in that statement! It would appear there is a wealth of plenty somewhere, as a promise like this presupposes a great storehouse of supply. The question then is what must we give, to tap this universal fountain of good? We will answer the question by asking another, "what do we want?" and the answer to that will indicate what must be the nature of our giving.

Many would like to take all and give nothing, but this is contrary to law, and no real achievement is for us possible unless we give. Possibly a great many of us want money or worldly success. To attain success of any kind we must give energy, concentration of purpose and faith, then the world will yield to us its treasures in proportion to our intentness of purpose, straightness of aim, and belief in our power to win. Again, in dealing with our fellowmen, their thoughts of us, and their attitude to us is largely determined by the state of our mind and heart towards them. Do we above all things desire love? Is it possible that even in this, "it is more blessed to give than to receive." We are apt to think that the one loved is in the happiest case, but it is the lover and not the loved who gains most spiritually. The higher and purer the love, the more ennobling and elevating is its influence on the one who sends it forth. "It blesses him that gives and him that takes", but the greater blessing is with the giver. For if our thoughts and actions towards our fellow-men are kind and loving, and our motives pure, the sum of it all is rendered back to us in "good measure, shaken together, pressed down, and running over." The current of our thoughts seems to have a cumulative power, and we receive more than we give.

I have known good people, who were much given to outward acts of charity, complain of the ingratitude of the poor, who had received their bounty. But in so doing they showed what was lacking in themselves. They gave of their goods to feed the poor, it is true, but they withheld *Love*, and, as a natural result, they profited nothing in their own souls. If our good deeds do not spring from love towards their object, we need not be surprised if gratitude be rendered us in words only, without the inward accompaniment of kind thoughts and good-will.

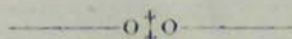
We all know the woman who strenuously does her duty. No one can say of her that she has failed in any par-



ticular to do what she ought to do, or even more than is required of her. Nevertheless she is often disappointed and hurt, to find that she is not more appreciated, that it is in fact, a relief rather than otherwise, when she is out of the way. But this is not surprising, for her labour not being a labour of love, she is accorded a grudging admiration and esteem, neither sweetened nor brightened by the homage of the heart.

So exact is the working of this principle,\* that even if we succeed in deceiving ourselves, in giving from a false or impure motive, the return is exactly in kind. We may strain the "quality of mercy" as Shakespeare puts it, and strive to give even goodwill to our neighbours, with some ulterior motive of benefit to ourselves. But the principle is so sensitive and sure, that it registers the strain, a false ring in our feelings, and the results to our way of looking, do not seem satisfactory. But it shows we have missed the real spirit of the word "give," which is large, bountiful and magnanimous, and may be found in such words as, "do good, and lend, *hoping for nothing again.*" If we are saturated with love and goodwill towards others, it naturally flows out to those with whom we come in contact, returning as a broader, deeper and purer stream of life to our own hearts, to gladden and enrich our lives.

Give then is the magic word, the "open sesame" of the Spiritual Kingdom, and if any would partake of its pleasures and taste of its joys and be himself uplifted and blessed in his own Soul, let him "give."



## A PEACHY COMPLEXION.

HOW TO RETAIN THE BLOOM OF YOUTH AND HAVE A SKIN THAT  
WILL RIVAL A BABY'S.

Woman prizes a good complexion above rubies, and she would rather have it than wisdom, yet she so often refuses

to do the simple, homely little things that will give her a good skin. With the majority of women a fine complexion is purely and solely a matter of right living and good health. Girls there are with beautiful complexions who, like poets, are born that way. They can break all the known laws of health, yet their cheeks bloom on with a radiance that vies with the rose. But such lucky individuals are scarce. And let it be whispered that though these indiscretions do not seem to have any ill effect, time will tell. These careless beauties never yet reached the age of thirty without a diminution in their bloom and the advance heralds of sallowness appearing.

But as the majority of us do not have such skins, we must do what we can to attain them.

Woman's crowning glory may be her hair, but her most cherished possession is her complexion. She burns her "crowning glory" with curling irons, imprisons it in all sorts of curling devices and illtreats it in numerous other ways; but her complexion receives the tenderest care—in fact, it is sometimes ruined by kindness.

A good complexion is indicative of a certain strength of character, for it means that its possessor is temperate in her diet and that she doesn't permit herself to be beguiled into keeping late hours—that is, not frequently—even by the most fascinating book or play.

Errors and irregularities in diet produce that worst enemy of the skin—indigestion. One must be afflicted in this way for quite a while before the entire system becomes poisoned; but when this does occur, and a rough, sallow skin is the result, a much longer time will be required to remedy the evil than that in which it was produced. The wise woman will be careful in her selection of food and will shun pastry, sweets, and pickles as she would poison. The trouble with *mi-lady* when she reaches this state is usually that she rushes off to the cosmetic shop and plasters herself with paints, powders, or some concoction



ruinous to her skin, when all the time the remedy lies in careful eating, bathing, and exercise.

When one is particularly desirous of looking well in the evening, an excellent and harmless method of producing a fresh, healthy color is to bathe the face for a few minutes in very hot water, completing the process with several dashes of cold water.

The relative merits of hot and cold water for the skin depend altogether upon what sort of a skin it is. While hot water will remove the undesirable appearance from an oily skin, vastly improving it, its use upon a naturally dry skin will produce a cracked appearance, anything but beautiful. It is better to leave extremes to the rash ones and use tepid water.

The same is true in soaps, in the choice of which one cannot be too particular. Those composed largely of tar or sulphur are admirably suited to the skin which contains, naturally, a great deal of oil; upon a dry skin pure castile soap should be used.

To drink or not to drink tea or coffee has, so far as the complexion is concerned, always been a question of the greatest interest to the feminine mind. This, however, is a problem which can be solved only by individual experience.

A weekly steaming of the face is productive of good results in the way of perfect cleanliness, but it dries the skin if indulged in too frequently. A glass of cold water taken regularly half an hour before breakfast, is an aid to beauty which must be tried to be appreciated.

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## How You Can Keep Well by Fasting.

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**D**uring the past few years much has been written and published concerning the cure of disease through the observance of nature's laws, especially in connection with

fasting. Occasionally some scientific man has given to the world a thought in this direction. But not until seven years ago did the truth concerning fasting as the most potent remedy for disease become prominent.

During these past seven years great progress has been made toward the complete extermination of disease through the knowledge of true scientific living. Thousands and perhaps millions have already begun to live scientifically with reference to coming into perfect health, and thus become completely emancipated from disease.

The beginning of this great agitation that is now going on came in consequence of the promulgation of what is known as "The No. Breakfast Plan of Living," the originator of which was Edward Hooker Dewey, M. D., of Meadville, Pa. About thirty years ago Dr. Dewey was a wreck in health and rapidly going into the grave. He had never placed any faith in the cure of disease through drugs, although he had practiced it for many years, and had been an assistant surgeon in the U. S. Army.

About thirty years ago he began to restrict himself as to diet, changing his hours of meals according to the condition of his health, and continuing his experiments until he had reduced them to a system satisfactory to himself.

Following the completion of this system he began to put it into practice among his patients. The results have been remarkable within the circle of his practice. He has taught families how to live and how to eat so as to cure themselves of various forms of diseases. Meadville is the healthiest city in proportion to its population in this country.

A prominent feature of this cure is the law of absolute fasting from food in several cases of disease, always drinking water when thirsty. Until Dr. Tanner fasted forty days for the cure of rheumatism, which the best medical scientists stated would prove fatal, it was always supposed that the fact of forty days by the Saviour was a miracle. But when Dr. Tanner fasted forty days and was completely cured of his hopeless malady, that theory was exploded.

Within the past two years there have been a number of notable fasts in Philadelphia of forty, forty-two, forty-five and fifty days with the result that each person was brought into sound health, although their cases were pronounced



hopeless by physicians. One very notable case of insanity was thus cured. The gentleman who fasted fifty days was told by the physicians that he could not live two weeks. To-day he is rejoicing in excellent health. A gentleman in Chicago, after having exhausted the best medical skill that could be obtained and with no beneficial results, fasted sixty days with the result of a complete cure.

The longest fast of ancient times on record is that of Moses, who, at the age of eighty, fasted one hundred and twenty days while he was at Mount Sinai receiving the law and plan of the Tabernacle and all the details for establishing the government of the Hebrew people.

Mr. Lino Coelho, of Santo Paulo, Brazil, sends the following facts concerning the longest and most remarkable fast that the world has any knowledge of. It is the case of Miss Maria de Conceicao, a young girl of about seventeen years of age, of Mendes, Brazil.

She has been fasting from food absolutely for more than six months, and is robust notwithstanding, and the most active of her sisters. The physician who has the care of her is greatly puzzled over the case, and deeply interested in it.

After Miss Maria had been fasting for more than six months, a medical examination gave the following results: Pulse, temperature and respiration, normal; complete vacuity of the bowels; all organs perfect; repugnance to all kinds of food.

Miss Maria was born in Pirahy, State of Rio de Janeiro, Brazil. At Santa Monica, where she afterwards lived for several years, she fasted two months at one time. She was then drugged with sulphate of quinine, iron and gentian. With this medication she took coffee and bread 2 times a day. The drugging, at this time neutralized the benefit of the two months fast, so that she gained nothing by it. She commenced at Mendes, where her home now is.

Three months ago she asked for a mango but after a moment's hesitation, instead of eating it, she threw it away. Miss Maria walks gracefully like a queen, with body perfectly erect and gentle movements. Her father is always urging her to take some food. He says that what puzzles him the most is that she has a quiet normal sleep,

and is very active. She is not obliged to work, but says she could not be idle, and so she is always busy at something.

Mr. Coelho writes under date of March 15th that "she has not yet finished the fast and she is right, because if she asks for no food and gets well, what is the need of it?"

"Man doth not live by bread alone." Science is demonstrating this, and it is now admitted by the best scientists of the world that the largest portion of the vital life that is needed to renew the atoms of the body comes from the atmosphere; next to that the larger proportion from the water, and the smallest proportion of all comes from food.

The thought of the past world has been that man's strength comes from food.

Dr. Dewey is satisfied that the case of Miss de Conceicao tends to prove his theory that the largest proportion of the vital life that is needed to renew the atoms of the body comes from the atmosphere, and the second largest from the water. The smallest proportion of all comes from food. It is a mistake to suppose, according to Dr. Dewey, that man's strength comes from the food that he eats. We should eat, he says, to replace the waste only. Strength comes through breathing in the life that is in the atmosphere, and especially during the hours of sleep.

## Power Through Self-Culture.

By P. BRAUN, Ph. D.

The above will be the title of a series of forthcoming lessons by the editor of *The New Man*. This series will embody his best thoughts on the most vital and important subject which can ever engage the attention of men and women, viz. their own evolution into a higher order of being than that which has been attained thus far. The TRUE principles underlying the higher Development will be shown, as well as their PRACTICAL APPLICATION, and the author will endeavor to point out some of the false methods advocated by many self-styled 'teachers,' who are leading so many people into dangerous by-ways. No one who has his or her well-being at heart, can afford to miss these lessons, and we invite all to subscribe for *The New Man NOW*, in order that they may not miss the opening remarks. If you have not all of the money, send us part now and part later.



## PERSONAL MAGNETISM.

### III. STRETCHING THE MUSCLES.

In order to promote proper assimilation or nourishment of the muscles, or to facilitate the elimination of fat and waste matter, we must keep up a good circulation of the blood. The blood is the means of carrying fresh building material to the parts where they are needed, and it also is the medium by means of which the used up particles or waste matter is carried out of the system. A sluggish circulation is alike the cause of wasted muscles and too much fat. Exercise any member of your body or mental faculty, and you will develop it. This is a law of evolution. The thoughtful student will at once see the importance of exercising his muscles, and he will not underrate the value of the exercises which I shall give in this lesson. They are by no means "original," but the best ones selected from different systems of physical culture.

The correct position to be observed in all exercises performed while standing upright, is as follows: Place your feet together at an angle of 45 degrees, the heels touching each other. Bring the hips a little forward so that the weight of your body is more on the balls of the feet than on the heels. Draw in the abdomen. Hold up your head and as far back as it will go. Allow the arms to hang naturally at the side.

I. While in this position force your head slowly backward and upward. This is to overcome the unnatural curve at the upper end of the spinal column which results from habitually allowing the head to droop forward.

II. Move the head alternately towards each shoulder, and then turn it from one side to another. This is to stretch and develop the muscles of the neck.

III. Stretch your arms forward in a horizontal position and move them backwards and forward *at the shoulders*.

IV. Raise the chin as high as you can while you draw down your shoulders quite forcibly.

V. Stretch one arm upward while the other is forced downward. Alternate.

VI. Raise your arms above your head. Lock thumbs together, and raise the arms as high as you can, thus rais-

ing shoulders and thorax.

VII. Pull up the chest while you pull down the shoulders.

VIII. Expand the upper part of the chest outward by a muscular effort. Then contract.

IX. Move the body alternately as far backward and forward as you can while the hands are clasped tightly across the abdomen.

X. While standing move the body to the right and then to the left as far as you can, bending at the hips.

XI. While standing bend the right knee, the right hand near the floor, and head inclined towards the right. Raise the left arm over the head, and bend the body as far to the right as it will go. Alternate with the other side slowly.

XII. Get on your knees; spread them as far apart as convenient; sway the body forward, backward, and then from side to side.

XIII. Bend forward while keeping the knees straight, and try to touch your toes with the fingers. Then raise the body some inches and let it fall by its own weight. Repeat this a number of times.

XIV. While standing erect try to turn the upper part of the body from side to side without getting the limbs out of position.

XV. While you stand erect kick first with one leg and then with the other sideways, then forward, and lastly backward.

XVI. Spread the legs as far apart as you can conveniently. Then sway the body slowly sideways.

These are some of the more important exercises which we recommend for daily exercise to those who may need the same. If the student does not need them all, he may select those which answer his particular needs. One who walks very much, for example, will not need to practice the exercises intended to develop the muscles of the legs, and one who uses his arms freely will not need to practice special exercises for the arms. But those intended to develop the chest may be practiced with great benefit by everybody, and those who are troubled with a weak back, weak kidneys, inactive liver, indigestion, constipation, etc. will find those of special value which call for a twisting or bending of the body just above the hips.



## Relaxing.

Much Nerve Force and Magnetism is wasted by allowing certain muscles to remain tense, and sometimes even when we think our bodies are in a state of perfect rest. To the aspirant for Personal Magnetism it becomes a question of vital importance how to stop this unconscious leakage. The old adage of "a penny saved is a penny made" holds good here, and translated in proper terms should read; "Vital Force saved when its expenditure becomes an unnecessary drain, is so much gain to the human organism." In order to become aware of what muscles are apt to remain tense when we are sitting or laying down, we must learn to relax the different muscles of the body consciously, at least those which are under our voluntary control. And this means some exercise, at least for a while. Do not shrink from this, but remember that the road to success and achievement is only through effort, persistent effort. The more you practice the exercises outlined in this lesson, the more vigorous, healthy, vital and magnetic you will become. It will not only improve your general health through a saving and generation of vital force, but it will often entirely cure dyspepsia, constipation, liver complaint, kidney trouble, rheumatism, nervousness, and a hundred other ailments. Your mind will become brighter and you will increase your will power, as well as your command over the entire physical system. It will give polish and refinement, grace and suppleness to your movements. To many people advanced in years will return the light step and the elasticity of youth. Wasted muscles will fill out, and many wrinkles disappear.

In order to learn to withdraw the vital force from the muscles not in use, we should consciously direct our mind as often as we can during the day to various parts of our body, and devitalize the different muscles not in use by relaxing them through an effort of the will. In addition to this, the following exercises may be made, preferably in the morning. Have as little clothing on as possible while you make them, as the clothes would hinder you very much in your exercises.

I. The muscles of the jaw are kept tense by many people while they are absorbed in thought. Therefore learn to devitalize them by dropping your jaw, and by

trying to move it from side to side with your hands.

II. Let your head fall to one side by its own weight. Then raise it and let it fall to the other. Then forward; then backward.

III. Raise one arm into a perpendicular position, and let it fall by its own weight. Do the same to the other arm, and then with both together. Avoid hitting your thighs.

Shake your hands while the muscles of the fingers and wrists are relaxed, with palm downward, then with palms toward each other and lastly with the palms upward.

IV. Relax the muscles of the whole arm. Take hold with the other of a door-post or something stationary, and swing the devitalized arm by a movement of the shoulder.

V. Stretch out your arms horizontally, and allow the forearms to drop by devitalizing the muscles of the same. Also swing the forearms backward and forward, after you dropped them.

VI. Raise the shoulders as high as you can, then let them fall.

VII. Sway your arms backward and forward, then sideways through a movement of the body while you are bending forward half way to the floor.

VIII. Raise to a perpendicular position and sway the arms by giving the body a turn first one way then another.

IX. Relax the muscles from the hips upward and let the upper part of your body fall to one side together with the head, and then to the other. Then let it fall forward, when you may raise it a few inches and let it fall again. Keep your neck devitalized so the head also will fall by its own weight.

X. Stand erect and allow first one hip to drop and then the other, by devitalizing first one leg and then the other.

XI. Stand with one foot on a chair or footrest. Raise the free foot as high as you can and let it drop. Then swing the same leg backward and forward, then in front and back of the stationary leg. Repeat the same with the other.

XII. Sit down on a chair that supports your back and devitalize the whole body. Then lay down and devitalize the muscles of the entire system.



## Sex Energy.

We had intended to refrain from discussing the above subject for the present, and simply refer our readers to the two volumes of "The Mastery of Fate" for further information. But of late several appeals have been made by interested readers for a few hints to be given in this course. Many who study these lessons may never see *The Mastery of Fate*, and we believe the importance of the subject will justify a re-statement, at least in the form of a short resume.

That sexual intemperance, and the perverted use, or mis-use, of one of man's noblest functions, are to be counted among the most prolific causes of human misery, will never be doubted by any person who has observed conditions round about him, and tried to trace them to their legitimate causes. And after some thought upon the subject it will appear as self-evident that all who aspire to become more vital, magnetic and powerful, must strive to husband their sex forces.

Let it be understood at the outset that we condemn none of the many unfortunates who are seeking happiness in the wrong way. We are not the vendors of nostrums which we want them to procure. Far from desiring to frighten or discourage them, we would assure them that they can be liberated from an over-strong sex passion, and that the remedy lays in their own hands.

The culmination of sexual excitement always registers a loss of concentrated energy—in both sexes—which is imprisoned in the discharged fluid substances. Nature separates from the human organism the finest essences for the purpose of procreation, just as she deposits in the vegetable seeds the best she can find in the plant, or absorb from soil, water, air and sunshine by means of it. And who can say that these human secretions do not represent a certain amount of mental, volitional, and spiritual energy, or life? Nature has not only the creation of physical organisms in view, but also the production of the necessary conditions whereby intelligent spiritual entities will be enabled to dwell in, and manifest through, these organisms.

Whatever theory we may hold with reference to the origin or pre-existence of the human soul will not mitigate

against my assertion that the waste of the sexual fluids involves the loss of mental and spiritual, as well as physical, vigor. Over-indulgence also benumbs moral sensibility and paralyzes the will. Sexual intemperance results in a lowering of health and vitality in *all* departments of man's being. He becomes less positive, and loses resisting force on all planes. Thereby he becomes the easy prey of not only physical diseases, but also of forces active on other than the physical plane. He becomes mentally, morally and spiritually negative. What does this mean? It means that he becomes less able to do his work successfully, and compete with the more positive mentalities which he encounters while dealing with others. He—or she, as the case may be—is more easily influenced by others to his own disadvantage. Such people are sinking into a state of servitude, instead of becoming potent factors in the affairs of men. Possessing little strength and self-dependence within themselves, they lean upon others. Unable to formulate their beliefs even, they are content to accept them from others. Being without the finer spiritual elements through which the more developed individual comes in *conscious touch* with the God *within*, they seek him in temples made by human hands, or in the far-off skies above. Unconscious of the Power within, they dread the powers without, and they are the abject slaves of *Fear*. The fear of what? Of everything—of God, the devil, hell, sickness, poverty, public opinion, and what not.

As a matter of fact this condition obtains with the majority of the human race to-day, and has existed to a greater extent in the ages that are past. Conceived in a haphazard way, the results of accident rather than purpose, gestated and nursed very often under the most unfavorable circumstances, is it any wonder that the conditions are what we know them to be? The wonder is that they are not worse, and if anything proves the divine origin of the soul of man, it is the fact that he may rise above the accidents of birth if he will. But until he learns to assert his divine nature and uses his God-given powers, he generally remains for a long time in bondage to the forces and impulses that were active during the time of his conception, gestation and childhood. Man may lay hold of forces infinitely more potent than those that make for



the persistence of inherited tendencies. His will is a part of the Divine Universal Will which brought the universe into existence, and through the intelligent exercise of *his* will he may overcome all obstacles to his growth and development.

If our spiritual sight were opened, we would be amazed to see to what extent certain elements are at work urging men and women to part with their vitality and strength, and even resorting to the use of certain methods of an unmentionable nature, whereby their victims will loose sex energy without the will or intention of the latter. Those so afflicted will know what we mean. There is a remedy for all such sufferers, and there are those who can help them. Let them write.

He who cultivates sexual temperance builds around himself an impregnable armor which cannot be penetrated by those vicious forces, the minions of an organized power, which always strives to hold men in bondage. But to offset these forces, there are those that make for the liberation of the human race, and they constantly strive to inspire all who open themselves to such inspirations, to climb up and out of the conditions that hold them down, and the sphere of influence of the malevolent forces around them. And this liberation can come only through self-assertion, the assertion of the higher, or Divine nature in man with all its attributes and powers, and the wise control of the lower nature. The spirit of generation, which always presses for an expenditure of the sex forces, must be put under foot. It is the fiery serpent of old which ever makes false promises and inducement. Man must learn to close his ears against her Siren voice. When he has once controlled her and made her his servant instead of the master that rules and guides him, then he makes her natural strength his own, and from a condition of slavery and serfdom he rises into one of freedom and power.

We are not now pleading for absolute abstinence for married people, unless *both* parties desire it, but we insist on the necessity of *temperance*. It would be unwise perhaps, to advocate total abstinence for the average man and woman (except the unmarried), until they have reached a higher plane of moral perfection. But they may never hope to reach that higher plane without the practice of temperance in sexual matters.



It is not advisable to strive for the acquisition of new powers until morally, intellectually, and volitionally we have reached a point where we can control and use these powers wisely. And right here it is where so many of those who try to teach Personal Magnetism and Psychic Development make a grave mistake. They often do teach people how to develop new faculties and powers, but failing to insist on the necessity of the culture and development of the moral nature, they expose their pupils to unsuspected dangers. For example, let one who is still immoral and volitionally negative try to increase his sex potency to an unusual degree. What is the result? The new life that pulses within him will strive for expression. Not being able to control it or use it for nobler purposes, the life will seek to escape along the line of least resistance. You may guess what that line is in the undeveloped mortal. The time comes when the siren voice of the serpent appeals to him with such sweetness and power that he cannot resist, and he falls into the whirlpool of debauchery and profligacy from which only the resultant nervous exhaustion, or the permanent loss of sexual vigor will snatch him for a longer or shorter period. And it is thus with other forces. These people become like Faust. They learn how to invoke the elemental forces, but they fail to acquire that by which they can control them, and far from becoming their masters, they become their slaves, and are in great danger of being obsessed and destroyed by them.

The above statements are not the idle vagaries of an over-excited brain, but the results of study and observation of one whose spiritual perceptions have become acute and keen, and whose one desire it is to show his students and readers the *true* path to Power and Emancipation.

The present course, and the one on the subject of "Power Through Self-Culture," must be regarded as companion courses. The present course deals with the first requisites necessary to attain the desired end, and the other will deal with the rules necessary to be comprehended and observed by the more advanced student. Both courses combined contain enough information for the practise of a lifetime, for the end aimed at cannot be reached by most of us in a few months or years.

*(To be Continued.)*



## **"How I Became Successful and Wealthy."**

I continued to smoke and drink, at first outside of business hours, and then began by taking a run across the street to a neighboring saloon to get a glass of beer when business seemed a little dull. I also lost my first interest in my personal appearance, and I know that I was not as neat as I might have been. I found myself late in the morning quite frequently, but my excuses were accepted for a time. Then the manager found it necessary to admonish me to be more prompt. He had also had complaints with reference to my behavior towards several of our customers. But as he spoke good naturedly at first, I promised to do better.

The time came, however, when he spoke very seriously and earnestly, and then I became angry. We exchanged hot words, and the result was a dismissal.

I was out of work just one week, when I got a position with the Gas-Company as collector. I did not know then that I got that position through an unknown, but influential friend. I liked my new position much better than the previous one. I could be out on the streets as much as I wanted to. I could smoke and drink whenever I liked, and all the work I had to do was to present the bills when they became due, to the consumers. But after a while my new work became irksome. I found myself tired out from much walking, and I lingered in the saloons much longer than I ought to have done. Then I became careless in my accounts, and shortages would occur. These were overlooked as long as they did not amount to more than a few dimes. One day, however, I found myself short \$1.65. I did not have that much money of my own at the time, and I concealed my shortage by erasing from my book the amount of \$1.70 paid by one of our customers. I promised myself that I would enter it again as paid

as soon as pay-day came around

Things went on in this way for three months. Then there was a general examination made of all the Company's books. Coming into the office one morning the Cashier took me into his private office. I saw by the expression of his face that all was not well. His first words confirmed my worst fears.

"Edward," he said, "you are \$46 short in your accounts. There is no use denying the fact, as it has been established beyond a shadow of doubt. All that remains for you to do now is to explain the situation, and make good the shortage. Can you do it?"

I was thunderstruck. It burst upon me that I was a defaulter. I had not a dollar with which to make good the shortage, for I had spent all the money I had not given to my mother. My teeth chattered, and for a while I was unable to speak. Before my terrified mental vision loomed up the picture of a young man in a cell in the State's Prison, and that man myself. "Good Heavens, what had I done?" I fell on my knees and implored the man to say nothing. I promised to make good every cent of my shortage as soon as possible. I asked him for my mother's sake, and that of my brother and sister. At first his face had been thoughtful and stern, but when I mentioned my mother his features relaxed. He simply said, "Go, young man. I will ask the officers of the Company to keep the matter quiet—for your mother's sake. But I hope and trust that the experience will prove a lesson to you, and that you will mend your ways for the better. From what I know of you, it is high time. Good-morning."

He left me and when the door had closed behind him, I returned home. I found my mother in good spirits. "Edward," she cried, "see what the Good Lord has sent us in our extremity." She handed me a letter with a foreign postmark and stamps on the envelope. To make a long



story short, it proved to be a letter from an Austrian clerk of court stating that one of mother's relatives had died and that we were to be the recipients of a portion of the money left to be divided among numerous heirs. Indeed, there were so many of them, that our portion was comparatively small—only about \$700, but it was a God-send nevertheless.

As I had to get a Power of Attorney to establish our identity and legal claim for our share of the money, I left the house immediately for that purpose, carrying the letter with me. But my first stopping place was at the Gas Company's office, where I showed the letter to the cashier, who seemed real glad and congratulated me. I promised to make good my shortage as soon as the money arrived from Austria.

In due time the money came. I asked mother to give me \$46 as a loan without asking for what purpose I wanted it. At first she looked surprised, but willingly consented.

I turned the money over to the Gas Company as soon as I could get to the office. When the cashier had made a receipt for it, he said, "Edward, I am truly glad that things turned out as well for you as they did. You have been going in the wrong direction for awhile, but let us hope that this may prove the turning point in your career, and that you may learn to walk the path that leads to success. God bless you."

He did not offer to take me back, but I did not care for that. We had planned to buy out a little corner grocery store in the outskirts of the city with the money in our possession. The store had been managed very successfully by a thrifty old German, Mr. Hahn, who wanted to sell out now and go to live with one of his children in Wisconsin.

That money looked like a fortune to us, and before we decided on buying the grocery store, we had considered

and dismissed fully a score of other schemes. I considered myself quite a business man with the limited experiences I had in a business way. Mother believed in my ability as a business man, for she herself did not know the first thing about it. She gave up washing for other people, and my brother was sent back again to school. We were all as happy as we could be. We never expected anything but success to follow our new venture. Of course, our store was rather small, but we intended to enlarge it, and add new departments, as soon as we were able to do so.

When an inventory of the stock and fixtures was taken, they amounted to a little over \$900. We paid \$600 in cash, and gave a chattel mortgage to secure the balance. Then we took possession.

For two months things ran smoothly. Then it happened one day that I did not find enough cash on hand to pay my bills as they fell due. I had failed to keep an account of our household expenditures, and since we had run short of almost everything prior to the purchase of the store, we had used money rather freely in buying the necessary clothing, furniture, etc. We had also moved into a better house which was closer to the store. I smoked about as many cigars as I sold, and I found it necessary to take stimulants frequently to keep up my strength—at least I thought so. I was in the saloon sometimes when customers came in, who would get tired of waiting, and go to a store further down the street to make their purchases.

Sometimes I was out of one or the other article that was called for, and people would be obliged to go elsewhere to procure it. The result of it all was that I experienced a considerable falling off in my receipts as early as the third month. In another month I was to make a payment of \$100 on the \$300 I was still owing the former owner, and I felt worried considerably over the outlook. I concealed the bad condition of affairs from my mother, hoping for



better things to come. I decided to find out where the trouble was, apply the necessary remedies, and regain what ground I had lost. But, as is usually the case until experience has taught us otherwise, I began in the wrong place. Sometimes, when I found my supply of some line of goods nearly gone I would try to save by not giving my customers full weight, and that was noticed after a while. Then I would sell vegetables, fruit, butter, eggs, etc., after they began to get spoiled, instead of throwing the stuff away, or selling it for what it was.

The complaints were numerous, but instead of satisfying my customers I would become irritated and angry, although I felt that I was driving them away, and making enemies all the while.

The time came when I was to pay that \$100. I was barely able to get \$25 together, and I needed this for other purposes. I asked for a 30 days' extension, and secured it. Meanwhile, matters went from bad to worse. I blamed everything and everybody but myself for the difficulties that beset me. I blamed the former owner of the store, the location, my customers, the wholesale houses, etc., instead of looking for the cause within myself. The true light and understanding came later on, when I had become wiser through sad experiences. You may readily perceive from what I have so far told you that under the circumstances it was impossible for me to succeed.

In order to shorten my story I will say that the second payment of \$100 fell due in 8 months from the day we bought out the old German. I had managed to pay \$50 by that time on my first payment. When the time came for the second, and I was unable to meet it, the old man became alarmed, and came to see me personally. He found matters in a very bad state. My stock was depleted, in fact it was barely worth the amount I was owing him. And of course he found out from others the reasons for my failure. The result was that he threatened to fore-



close, unless I could raise \$150 within 10 days.

You can imagine that I felt bad. Still, I did not confide my troubles to my mother. Somehow I felt guilty and ashamed of myself, although I did not want to confess it.

And now comes the bitterest portion of my "Confession," as I will call it. I had given up the few pupils that remained true to me when I took possession of the store, never dreaming that I would ever need to teach any more. But there was one that I still retained, for *I loved her*. It was sweet Alice Spencer, the only daughter of the wealthy owner of the Cotton Mills spoken of before. She had evinced a real interest in me for some time, and often would inquire concerning my business or my prospects. Sometimes she would covertly make some suggestions for improvement in her simple and gentle way, which would have proved of real value to me if I had followed them. Often I felt like confiding my troubles to her, but shrank from doing so.

I say that I loved this sweet, young creature but, it was without hope of ever marrying her. I was shrewd enough to guess that her father would never give his consent to her marriage with me. Nevertheless, the old man would always treat me kindly, whenever we happened to meet. Sometimes, after the music lesson was finished, if he happened to be at home, he would come in and request me to play something, which seemed to please him very much.

Just about the time M. Hahn came to see me there was a strike going on in all the cotton mills of our city. Both sides seemed obstinate for a while, and feeling against the owners of the mills ran high. Business in many lines was practically at a standstill, my own included. About a week after the old German—who was still in town—had given his ultimatum with reference to our business affairs, he dropped in to ask me if I thought that I would be able to meet my obligations when the ten days were



up. Although I felt that the situation was hopeless, I told him that I believed I would. Like a shipwrecked sailor I clung to my wreck, hoping against hope that something would turn up to save me. How could I step before my loved ones at home with the confession of my failure? I feared that it would kill my mother, for she had grown weaker and weaker during the last year, until she was a mere shadow of her former self.

One night I found myself in a saloon where those who called themselves "Anarchists" were wont to congregate. My attention was directed to a group of men who loudly and violently denounced everybody in authority or affluent circumstances. I listened attentively for a while and then joined in the discussion with as much zest as the most confirmed anarchist present. I cannot understand today why I should have drifted into such an association. But I was discontented with my lot, and as I said before, I blamed everybody and everything but myself. It was easier to believe that injustice and oppression on the part of those in power was the cause of my failures in life, than any shortcomings of mine. For those who are in poverty and want the idea of equal rights and an equal share in the world's good things is ever attractive and alluring, and the question of merit and equal responsibilities does not seem to enter into the case at all. Suffice it to say, that my anarchist friends were the first ones who presented to me the idea of human brotherhood, and crude as their presentation of this sacred truth was, it had a peculiar fascination for me. I could not then see the defects of their system, if such it may be called. I could not then see that force and violence are forever contrary to the Divine principle of Love. That the end aimed at justified the means employed by members of their fraternity, I did not then question, for I did not see in what other way the masses of mankind could come into the enjoyment of greater freedom, happiness, and wealth. The theory seemed alright,

until I myself came into contact with its practical application. These men, with whom I had affiliated, seemed to understand and appreciate my condition. They sympathized with me, although they could not help me. And until we have developed to the point where we can stand alone and depend on the strength and power within ourselves, we naturally cling to those who sympathize with us in our trials and sorrows.

On the night referred to, the officers and members of our group had been called together for a special meeting. They had failed to inform me, probably because I was the youngest member, and they were not quite sure of me as yet. But since I had come among them they informed me of their object in coming together that evening. It was for the purpose of discussing the strike situation. When most of them had arrived they withdrew to a room upstairs. I was invited to follow, which I promised to do a little later, as I had joined in a game of cards meanwhile with some acquaintances. It must have been fully three quarters of an hour later when I finally rose to go upstairs, wholly unconscious of what was in store for me. There was much excitement among those present at the moment I was admitted. That something of unusual importance was under discussion was evident.

"We must strike, and strike the blow tonight," I heard the chairman say, "if any good is to come to the workers from the present situation. We must scare the moneybags into submission to the demands of the working people. Persuasion has been tried and failed. What else is there left but violence? If anybody is to blame, it themselves only."

A silence followed his words that could be felt. It was evident that even some of the men present shrank from the ideas suggested.

*(To be Continued.)*



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